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URBAN PLANNING FOR INTEGRAL QUALITY OF LIFE: AN ANALYSIS OF THE NEIGHBORHOOD PLAN OF PERUS/SP FROM THE BUEN VIVIR, MARKET SYSTEM HARMONIOUS WITH LIFE AND VALUES OF SUSTAINABILITY

PLANEJAMENTO URBANO PARA QUALIDADE DE VIDA INTEGRAL: UMA ANÁLISE SOBRE O PLANO DE BAIRRO DE PERUS/SP A PARTIR DO BEM VIVER, SISTEMA DE MERCADO HARMÔNICO COM A VIDA E VALORES DA SUSTENTABILIDADE

PLANIFICACIÓN URBANA PARA UNA CALIDAD DE VIDA INTEGRAL: UN ANÁLISIS DEL PLAN DE BARRIO DE PERUS (SÃO PAULO, BRASIL) DESDE EL BUEN VIVIR, EL SISTEMA DE MERCADO EN ARMONÍA CON LA VIDA Y LOS VALORES DE LA SOSTENIBILIDAD

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ABSTRACT

This article analyzes the Perus Neighborhood Plan located in the city of São Paulo, through the lenses of Buen Vivir, the theory of a market system in harmony with life and sustainability values. The objective is to verify whether the plan promotes integral quality of life by articulating social, environmental, and economic dimensions. The research is qualitative and employs content analysis. The study identifies advances in public participation, especially through the Environmental Housing Units (Unidad's Ambientais de Moradia – UAMs), but reveals gaps in governance and in the economic dimension. The article proposes restructuring the plan via solidarity economy, community-based financial systems, and intercultural spiritual spaces. The relevance of the study lies in integrating traditional knowledge and sustainable practices into local urban management.

Keywords: Neighborhood Plan. Buen Vivir. ESG (Environmental. Social and Governance). Public Management. Urbanism.

RESUMO

Este artigo analisa o Plano de Bairro de Perus (São Paulo) à luz dos fundamentos do Bem Viver, da teoria do sistema de mercado harmônico com a vida e dos valores da sustentabilidade. O objetivo é verificar se o plano promove uma qualidade de vida integral, articulando dimensões sociais, ambientais e econômicas. A pesquisa é qualitativa e utiliza análise de conteúdo. O estudo identifica avanços na participação popular, especialmente por meio das Unidades Ambientais de Moradia (UAMs), mas revela lacunas na governança e na dimensão econômica. Propõe-se uma reestruturação do plano com base na economia solidária, em sistemas financeiros comunitários e em espaços ecumênicos. A relevância do trabalho está em integrar saberes tradicionais e práticas sustentáveis na gestão urbana local.

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Palavras-chave: Plano de Bairro. Bem Viver. ASG (Ambiental. Social e Governança). Gestão Pública. Urbanismo.

RESUMEN
Este artículo analiza el Plan de Barrio de Perus (São Paulo, Brasil) a partir de los fundamentos del Buen Vivir, de la teoría del sistema de mercado en armonía con la vida y de los valores de la sostenibilidad. El objetivo es verificar si el plan promueve una calidad de vida integral, articulando las dimensiones social, ambiental y económica. La investigación es de carácter cualitativo y utiliza el análisis de contenido como método de investigación. El estudio identifica avances en la participación ciudadana, especialmente a través de las Unidades Ambientales de Vivienda (UAM), pero también revela limitaciones en la gobernanza y en la dimensión económica. Se propone una reestructuración del plan basada en la economía solidaria, en los sistemas financieros comunitarios y en la creación de espacios ecuménicos. La relevancia del estudio radica en integrar los saberes tradicionales y las prácticas sostenibles en la gestión urbana local.

Palabras clave: Plan de Barrio. Buen Vivir. ASG (Ambiental. Social y Gobernanza). Gestión Pública. Urbanismo.

1 INTRODUCTION

Neighborhood plans are instruments for multidimensional planning at the local scale, in accordance with Law n. 16.050 (2014) of the City of São Paulo, and, when implemented, may generate improvements in the quality of life of populations (Campos, 2003). Transdisciplinary in nature and developed through participatory processes involving public authorities and local communities, neighborhood plans aim to strengthen citizenship by incorporating the history and specific characteristics of each locality into their design. In doing so, they provide a framework for addressing challenges related to education, healthcare, accessibility, drainage, road infrastructure, public lighting, street tree planting, waste management, mobility, among others (Salgado & Salgado, 2012). The engagement of public authorities and private organizations in sustainable governance models may result in smarter cities, better serving their populations (Martins, Gammarano, Soares & Coutinho, 2024).

According to the City Statute, *Estatuto da Cidade* (Law n. 10.257 / 2001), urban spaces should aim at people's well-being, guided by sustainability values and good environmental, social, and governance practices (Campos, 2003). Among these values are Collaboration and Synergy in pursuing common objectives; an Ethic of preserving nature; Future Orientation and Sustainability, with a sense of continuity and perpetuity; and the Awareness of doing good for others and oneself (Barboza, Bertassini, Geralomo & Ometto, 2022). These principles converge with the traditional knowledge of Indigenous peoples and with the foundations of *Buen Vivir*, which operate under the ideal of harmony among the *natural*, social, and market environments in pursuit of integral quality of life (Acosta, 2008, 2010, 2016; Gudynas, 2011, 2019; Guerrero Arias, 2018; Herrera, 2021; Estermann, 1998, 2008, 2013; Centenaro & Sauerbronn, 2024).

Buen Vivir is an ethical framework rooted in the traditional knowledge of Indigenous peoples. It promotes ways of life based on harmony and balance, in which integral quality of life is grounded in community belonging, physical and mental health, safety, freedom, autonomy, and spirituality. It also values sustainable modes of production, dignified work, equitable distribution and exchange, while rejecting individualism, exploitation, cultural erosion, and negative externalities, all of which are regarded as common evils. (Centenaro & Sauerbronn, 2024).

Both sustainability values and the principles of *Buen Vivir* constitute theoretical sources for analyzing neighborhood plans, enabling them to support local social, environmental, and economic development based on balance and harmony.

As a contribution, this study proposes reflections on how neighborhood plans can serve as instruments for urban planning and urbanism, public administration and public policy, organizational actions, and economic and cultural development, considering their multilevel impact on the natural, social, and market environments.

The research highlights existing gaps between global objectives and local practices and reveals fields of action across scales for business projects and operations and for civil society organizations. Especially in the field of public and private administration, the study promotes a dialogue among traditional knowledge, sustainable organizational and managerial practices, and local planning for integral quality of life.

To this end, this research used the Perus Neighborhood Plan (located in the city of São Paulo) as its object in order to conduct a content analysis based on the concept of integral quality of life, the foundations of *Buen Vivir*, the theory of a market system in harmony with life, and sustainability values (Barbosa *et al.*, 2022; Bardin, 1996; Centenaro & Sauerbronn, 2024).

The remainder of this article is structured as follows. The next section reviews the theoretical framework on neighborhood plans, sustainability values, *Buen Vivir*, integral quality of life, and the market system in harmony with life. The following section describes the research methodology, followed by the presentation and discussion of the findings. The final considerations conclude the article.

2 THEORETICAL FRAMEWORK

2.1 NEIGHBORHOOD PLANS AND THE IDENTITY OF PLACE

The processes of globalization profoundly transform local cultural and economic dynamics by promoting spatial patterns that favor the interests of global agents in both public and private environments, distancing communities from their local characteristics (Escobar, 2005). The concept of Place is associated with economic, cultural, and ethnic ways of life, fostering tangible and intangible exchanges and a form of development that is more deeply rooted in local identities than in capitalist logics. An understanding of Place and natural systems reveals diverse ways in which human societies relate to nature and maintain balance within natural cycles, including society itself (Escobar, 2005). This perspective results in a political ecology that transcends the dominant economic rationality and promotes sustainable local development and an integrated quality of life (Centenaro & Sauerbronn, 2024).

Escobar (2005) advocates reaffirming Place as a response to the hegemonic logic of homogenization by recognizing the identities embedded in local culture and nature (Diegues, 2003). Freitas (2019) understands the neighborhood plan as a tool that promotes the right to the city by respecting social rights, self-management, and empowerment (Fernandes, 2007; Marcuse, 2009; Schmid, 2012, as cited in Freitas, 2019). Harvey (2014) argues that the kind of city people aspire to reflects the kind of people they wish to become and the social and environmental values they seek to uphold. In this sense, the neighborhood plan fosters articulation among people, nature, and the market, promoting quality of life and responding to collective aspirations through urbanization processes (Harvey, 2014).

According to Rebouças, Manzi, and Mourad (2019), neighborhood planning makes it possible to address the conflicts of Place from both technical and political perspectives through a process referred to as Conflictual Planning, which constitutes collective subjects capable of acting in the public sphere (Vainer *et al.*, 2013, as cited in Rebouças *et al.*, 2019). Thus, the neighborhood plan becomes an insurgent instrument due to its requirement for popular participation, challenging inequalities and converging with the right to the city (Freitas, 2019).

It reverses social and political relations and transforms the local power structure (Rebouças *et al.*, 2019). Two examples from Northeastern Brazil illustrate this insurgent character: the Casa Amarela Neighborhood Plan, in the state of Pernambuco, which emerged from local insecurity and resulted in 43 proposals implemented with community and university support; and **the** 2 de Julho Neighborhood Plan**,** in the state of Bahia, created in resistance to the verticalization and gentrification promoted by the municipal government (Rebouças *et al.*, 2019).

Urban planning is supported by the Federal Constitution (1988) and the City Statute-*Estatuto da Cidade* (Law n. 10.257/2001)**,** constituting a democratic instrument based on the right to the city. Municipalities are responsible for regulating territorial organization through master plans, which must necessarily be participatory (Law n. 10.257/2001). In São Paulo, neighborhood plans are regulated by the city's Strategic Master Plan, Law n. 16.050/2014, and must be aligned with Regional and Municipal Plans, prepared through participatory processes, and subsequently approved by the City Council (Law n. 16.050/2014; Salgado & Salgado, 2012).

These plans address issues related to residents' daily lives by expressing local needs, values, and perceptions. Therefore, public participation must be effective, going beyond

public consultations through active listening, surveys, workshops, and participatory councils (Campos, 2003). According to Ruiz and Almeida (2018), neighborhood plans bring together diverse forms of knowledge, residents' lived experiences, and technical expertise, promoting social mobilization and dialogue with public authorities.

2.2 SUSTAINABILITY AS A VALUE FOR LOCAL DEVELOPMENT

Sustainability values and ESG practices have been incorporated into urban planning in response to climate change and its impacts. They promote the reduction of environmental damage, the rational use of resources, and social justice, with a focus on inclusion and ethical governance, in alignment with the United Nations 2030 Agenda and the 17 Sustainable Development Goals (SDGs). In this context, the goals related to urban sustainability stand out, particularly SDGs 1, 3, 4, 6, 7, 9, 10, 11, 13, and 16 (Martins *et al.*, 2024; United Nations Brazil, 2015).

Integrated development requires sound sustainable practices involving both the public and private sectors, promoting inclusion, justice, and transparency in social policies (Emiliano, 2024; Mendes, 2009). The circular economy creates opportunities, promotes social equity, and generates positive environmental impacts, particularly in waste management (Barboza *et al.*, 2022). Environmental governance strengthens solidarity by integrating technology and citizenship within smart cities (Machado, Aquino, & Bodnar, 2020; Martins *et al.*, 2024).

Several sustainable initiatives exemplify this integration. Natura, in partnership with Latcome and the Gestionar Esperanzas Foundation, implements the “Una Vuelta +” program; Três Corações invests in Indigenous education (Souza & Sugahara, 2022); and the *Programa de Pequenas Doações (PPD)* in Ecuador strengthens agroecological entrepreneurs (Centenaro & Sauerbronn, 2024). In addition, Danone promotes racial inclusion through the “Raízes” program (Mercado & Consumo, 2024), while Petrobras adopts ethical governance through the “Petrobras Compliance Program – 2022” (Petrobras, 2022).

The *Estatuto da Cidade* (Law n. 10.257/2001) and the Federal Constitution (1988) provide the framework for sustainable urban development in Brazil (Gomes & Zambam, 2011). Therefore, ESG practices combined with organizational values and well-structured public policies are essential for building sustainable and equitable territories (Barboza *et al.*, 2022).

Table 1

Organizational values for sustainability

No.	Organizational Value	Definition
1	Adaptability	The ability or willingness to change and to adapt to different conditions.
2	Awareness	Internalization of the importance of inclusion, respect for ethical values, environmental preservation, sustainable development, and quality of life.
3	Concern	Paying attention to the implementation of mechanisms that promote sustainable production, consumption, and development.
4	Continuous Improvement	The desire to make outcomes better, more efficient, and more effective.
5	Effectiveness	Achieving the desired results in the best possible way, so that the organization uses its resources intelligently and rationally.
6	Impact	The powerful effect or influence that something produces on a situation, person, organization, society, or the environment. Positive impact across different dimensions (economic, social, and environmental).
7	Innovation	The creation and implementation of new ideas that can be applied to products/services, processes, business models, and value chains.
8	Longevity	The durability of something. Extending the useful life of a product.
9	Waste Reduction	Minimization of waste at the source in order to reduce the amount that must be treated and disposed of, generally achieved through improved product design and/or process management.
10	Sustainability	Meeting present needs without compromising the ability of future generations to meet their own needs, while ensuring economic, social, and environmental benefits.
11	Availability	The quality or condition of being open to influences and ideas.
12	Collaboration	Working with other people or organizations to create or achieve something in common.
13	Commitment	The state or quality of being dedicated to a cause or activity. A strong motivation to make efforts to achieve the organization's objectives and values.
14	Communication	A two-way process aimed at achieving mutual understanding, in which participants not only exchange information, news, ideas, and feelings, but also create and share meanings.
15	Diversity	The characteristic of a mixed workforce that offers a wide range of skills, experiences, knowledge, and strengths.
16	Engagement with Business Ecosystems	Being open to participating in business ecosystems and partnering with various types of organizations in order to create a constantly evolving relationship in which each entity is flexible and adaptable to survive.
17	Humanitarian	An individual who seeks the well-being of humanity. Being involved in or committed to improving people's lives and reducing suffering.

18	Proximity	Investment in a positive relationship with the organization's different stakeholders.
19	Responsibility	Accepting responsibility for one's own actions, acknowledging mistakes, and learning from them. Considering the interests of society and assuming responsibility for the impacts of one's activities on customers, suppliers, employees, shareholders, communities, other stakeholders, and the environment.
20	Sharing	Sharing relevant information, ideas, suggestions, and experiences with suppliers, research institutions, technology centers, universities, users, society, and other organizations.
21	Ethics	A set of beliefs about what is morally right and wrong. The fundamental assumption of human behavior according to which decisions regarding the management of natural resources should meet present consumption needs without compromising future generations.
22	Future Orientation	Planning for the future before taking action. Having a long-term vision.
23	Resilience	The ability to return to its original state after being disturbed.
24	Transparency	A situation in which activities are conducted openly, without secrecy, so that people can trust that they are fair and honest.
25	Openness	The ability to listen to comments, feedback, concerns, and new ideas, to receive criticism, and to engage in dialogue.
26	Receptiveness	Something or someone that invites or attracts through its characteristics.
27	Synergy	The potential of individual organizations or groups to become more successful or productive as a result of cohesion and mutual efforts toward a common objective.
28	Systemic Innovation	An interconnected set of innovations in which each influences the others, with innovation occurring both in the parts of the system and the ways they interact.
29	Systems Thinking	Understanding the interdependent relationships among the various components that make up the organization, as well as the environment with which they interact.

Translated by the authors
Source: Adapted from Barboza *et al.* (2022). “.

2.3 BUEN VIVIR OF INDIGENOUS PEOPLES – ONTOLOGY AND SOCIAL ORGANIZATION

The Andean concept of *Buen Vivir*, originating from the Aymara and Quechua traditions, proposes an alternative to neoliberalism by valuing Indigenous knowledge and harmony with nature. Its principles have been constitutionally recognized in nation-states such as Ecuador and Bolivia (Acosta, 2010; Choquehuanca, 2010; Escobar, 2010, 2011; Gudynas, 2011, 2019; León, 2008; Mamani, 2010; Puig, 2010; Ramírez, 2010).

Grounded in an interconnected social organization, it challenges the universalist conception of development by proposing a multiverse of practices. Its principles of

Relationality, Complementarity, Correspondence, Reciprocity, and Cyclicality are structured in opposition to utilitarian and extractivist logic. Relationality prioritizes relationships among beings across multiple spheres; Correspondence requires balance among the cosmos, culture, and economy; Complementarity values the interdependence of opposites; Reciprocity establishes cosmic justice; and Cyclicality contrasts with the Western notion of linear time (Estermann, 2013). Although rooted in traditional knowledge, *Buen Vivir* requires translation into technocratic perspectives, and its implementation is challenged by the pressures of capital (Acosta, 2016; Gudynas, 2011).

The Andean Complementary Duality understands opposites as interdependent, structuring social and community relations and governance based on the complementarity between men and women. The Andean worldview recognizes two worlds—the visible and the invisible—forming an ethical framework in which thoughts and emotions shape actions (Rodríguez Salazar, 2016). This perspective challenges Aristotelian binary logic by accepting doubt as a third logical value, thereby fostering consensus (Campohermoso Rodríguez, Soliz Soliz, & Campohermoso Rodríguez, 2015). The notion of *Pacha* articulates space and time in three dimensions: *Hanan Pacha* (the divine realm***), Kay Pacha*** (the human realm), and *Uku Pacha* (the ancestral realm), positioning the human being as a mediator (Rodríguez Salazar, 2016). Reciprocity organizes social relations, as exemplified by the *Minga*, in which the collective reinforces individual identity, and exclusion from the community implies the loss of identity (Rodríguez Salazar, 2016).

Guerrero Arias (2018) proposes *cosmovivencia***,** *cosmopensar***,** and *cosmofazer* as an expansion of the knowledge model, in which ancestral wisdom and Western scientific epistemologies coexist, enabling the transition from a dominant economistic social paradigm to a biospheric paradigm (Kunchamboo, Brace-Govan, & Lee, 2021).

2.4 INTEGRAL QUALITY OF LIFE OF INDIGENOUS PEOPLES

Andean knowledge integrates living, feeling, thinking, speaking, and doing, constituting a practical and holistic form of wisdom (Rodríguez Salazar, 2016; Guerrero Arias, 2018). For Indigenous peoples, quality of life is defined by elements such as peace, housing, family coexistence, the sharing of resources, emotional and material support, and interculturality. This conception departs from materialism and moves toward socialization and freedom. Furthermore, the use of time is crucial: quality of life implies managing time to

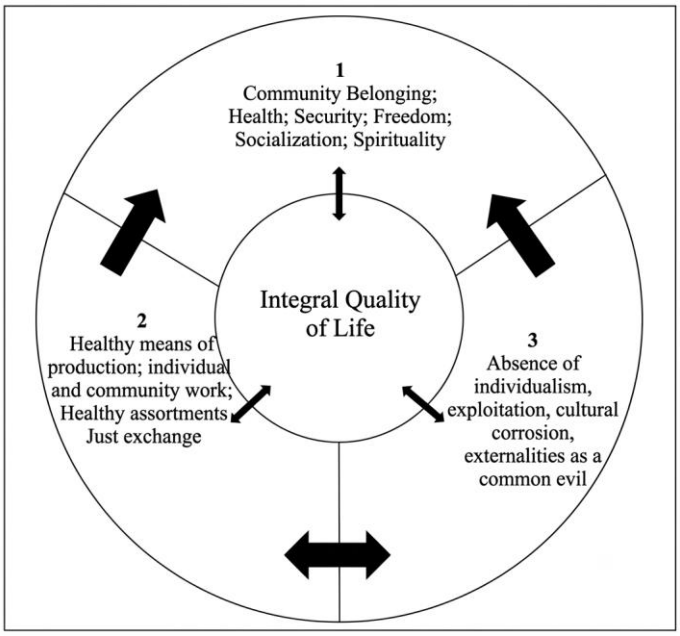
balance work and pleasure, thereby promoting a harmonious way of living within the community and in harmony with nature (Silva, 2023).

Quality of life is structured into three levels: the primary level, related to belonging, acceptance, and security; the secondary level, associated with mechanisms that ensure these fundamental conditions, such as land tenure and community exchanges; and the tertiary level, linked to resistance against threats such as individualism and environmental exploitation. These principles reveal a systemic approach to life, in which collective well-being and the preservation of territory are essential for maintaining Indigenous identity and culture.

Therefore, *Buen Vivir* represents not only an alternative paradigm to the neoliberal model but also a system of values, practices, and knowledge that underpins a sustainable and integrated form of social and economic organization, demonstrating the importance of traditional knowledge for the construction of more equitable societies in harmony with nature.

Figure 1

Factors of integral quality of life



Source: Centenaro and Sauerbronn (2024).

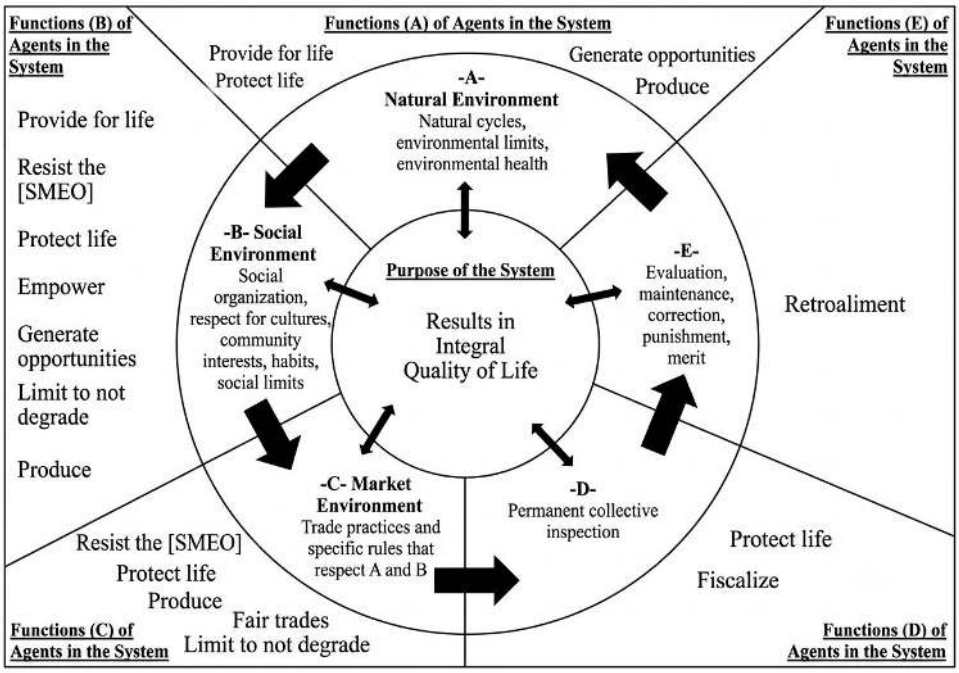
2.5 HARMONIC MARKET SYSTEM WITH LIFE

The ontological foundation of the market system in harmony with life characterizes a communal human experience guided by the principle of correspondence of *Buen Vivir,* in which collective well-being leads to individual well-being. Within this market system, solidarity, collaboration, and reciprocity prevail over competitiveness. Collective interest takes

precedence over individual or corporate interests. The relationship with the natural environment is one of communion, merit, respect, and affection (Silva, 2023). The system is cyclical, seeks integral quality of life, and operates through continuous monitoring and evaluation. The functions of its agents, although situated in different environments, remain committed to this quality of life as a necessary condition (Silva, 2023). Figure 2 presents the functions of the agents within systemic cyclicality

Figure 2

Market System in Harmony with Life and the Functions of Its Agents



Source: Centenaro and Sauerbronn (2024).

Providing for life refers to nature's capacity to meet the needs of communities by offering healthy food, materials for tools and crafts, medicines, and other resources. It is an inherent function of the natural world, occurring within an indivisible space-time continuum, according to Estermann (1998). Resistance to the economically oriented market system is enabled by the popular and solidarity economy, which seeks to legitimize and give visibility to bio-enterprises and projects committed to integral quality of life. Such resistance faces barriers arising from the expansion of a new way of thinking, creating a frontier of coexistence that is also expressed in the territorial dimension (Centenaro & Sauerbronn, 2024).

Protecting life is a function that extends across the natural, social, and market environments, from the conception to the monitoring of the practices of agents, such as the

Programa de Pequeñas donaciones - PPD, through organizational projects and capacity-building initiatives. It involves public authorities, as well as natural, cultural, philosophical, economic, political, and technological aspects, including Indigenous peoples in decisions concerning development and ways of life**.** Creating market opportunities involves organizing groups, such as agroecological producers, to defend collective interests, while also generating protective effects (Centenaro & Sauerbronn, 2024).

Limiting in order to avoid degradation is exemplified in the Ecuadorian Amazon, where restrictions on the expansion of cultivated territories are already in place. Such limits stand in opposition to market liberalism by advocating limits on poverty and wealth based on the exploitation of nature. Empowerment occurs by providing communities with technical capacities and by securing resources for organization, training, and market integration (Centenaro & Sauerbronn, 2024).

Producing is related to the capacity for work and the means of production. In Brazil, within the communities of the *Macuxi* people, land is collectively owned and is indispensable to community life, which is organized through the *Minga*. Fair exchanges value labor more than the product itself, focusing on use value. In Ecuador, the *Instituto Nacional de Economía Popular y Solidaria (IEPS)* uses the *RUEPS (Registro Único de Actores de la Economía Popular y Solidaria)* tool to assess organizations according to the principles of the solidarity economy. In Brazil, the Solidarity Social Economy is also supported by legislation enacted in December 2024. Monitoring is the responsibility of the entire community and must occur continuously. Providing feedback is a function that guides and organizes the system by correcting dysfunctions and complementing monitoring activities, as a form of justice that preserves the traditions of Indigenous peoples (Centenaro & Sauerbronn, 2024).

2.6 SOCIAL AND SOLIDARITY ECONOMY

The Social and Solidarity Economy constitutes an alternative model to neoliberalism, centered on the appreciation of life and community-based organization. In Ecuador, it has become established as a viable framework for socioeconomic development (Herrera, 2021). The Brazilian Federal Constitution of 2008 established the social and solidarity economic system, encompassing public, private, mixed, and popular organizations, such as cooperatives and community-based units, regulated by institutions including the Interinstitutional Committee and the National Institute of Popular and Solidarity Economy (García Álvarez, 2016). Defined as an organization oriented toward *Buen Vivir***,** it prioritizes

work, cooperation, and reciprocity, transcending the logic of profit (García Álvarez, 2016). With state support, it promotes enterprises and a popular and solidarity financial system (Herrera, 2021), composed of credit cooperatives and community banks exempt from taxation. Solidarity reverses the primacy of capital over labor (Herrera, 2021; Tápia & Guevara, 2022), although tensions with the traditional market persist (Martínez, 2009, as cited in Herrera, 2021). Table 2 summarizes these structural differences between the neoliberal and solidarity-based economic models.

Table 2

Differences between capitalism and the popular and solidarity economy

Aspect	Capitalist Economy	Popular and Solidarity Economy
Foundation	Production of goods	Formation of personal and group relationships
Primary objective	Profit generation	Satisfaction of needs and the integral development of people
Price determination	Determined by the law of supply and demand	Determined through solidarity-based economic circuits founded on fair and equitable trade
Wage determination	Determined by the law of supply and demand	Depends on the enterprise's performance
Distribution of surpluses	Based on the amount of capital invested	Proportional to the work performed
Organization of work and the economic process	Division of functions according to activity and specialization	Socialization of knowledge, expertise, and creativity
Organizational growth	Increased productivity through the incorporation of technological processes	Identification with the organization and its objectives; strong collective leadership; a sense of unity and integration; mutual trust and respect; democratic participation; effective communication and information sharing; personal and professional fulfillment; training and the willingness to improve; self-appreciation and self-esteem
Social development	Expressed in terms of material well-being	Centered on the individual and their capabilities

Source: Herrera (2021).

Approved in Brazil in 2024, Law n. 15.068/2024 established the National Policy for the Solidarity Economy - *Política Nacional de Economia Solidária (PNES),* which encompasses production, commercialization, consumption, and credit activities based on self-management, fair trade, cooperation, solidarity, sustainable development, and the appreciation of work and culture. Despite this progress, solidarity economy enterprises continue to face structural, financial, and institutional challenges, including limited access to credit and technical training,

an underdeveloped market, ineffective public policies, and excessive bureaucracy (Singer, 2020; Arruda, 2021; Chamber of Deputies, 2023; Brazil, 2024, Art. 5).

The PNES strengthens cooperatives by establishing guidelines for their recognition and support, providing financial incentives and facilitating access to credit (Law n. 15.068/2024). Consequently, it creates a more secure legal environment, reducing regulatory uncertainty. The National Solidarity Economy System from Brazil, *Sistema Nacional de Economia Solidária* (SINAES) coordinates policies among cooperatives and government entities. Nevertheless, challenges remain regarding the practical implementation of the legislation and its oversight. For official recognition, an enterprise must comply with criteria such as self-management, democratic participation, the absence of traditional hierarchical structures, priority given to positive social and environmental impacts, and registration with SINAES (Câmara dos Deputados, 2023; Singer, 2020; Brasil, 2024, Art. 5).

3 PRACTICAL RESEARCH PROCEDURES

As methodology, a qualitative strategy is adopted, with content analysis according to Bardin's (1996) protocol. Data collection on the Perus Neighborhood Plan was carried out through public information available in the *Prefeitura do Município de São Paulo. (2011). Plano de bairro do distrito de Perus: suplemento especial. DOSP.* Sixteen analytical categories established a priori were used to analyze the text segments, tables, and informational materials of the Perus Neighborhood Plan.

The content analysis was guided by a set of analytical categories derived from the theoretical framework. These categories were used to code and classify the text segments of the Perus Neighborhood Plan: (1) concept of quality of life; (2) community belonging; (3) physical and mental health; (4) physical, psychological, food, and financial security; (5) freedom of movement, democracy, and leisure; (6) social interaction, community events, community spaces, public squares, street markets, and other spaces for social interaction; (7) spirituality and its expressions; (8) healthy means of production; (9) individual work; (10) community work; (11) healthy supplies; (12) fair exchange; (13) absence of individualism; (14) absence of exploitation; (15) absence of cultural erosion; and (16) absence of negative externalities as a common harm.

The analysis was conducted in such a way as to observe and understand (i) how the Neighborhood Plan conceives space; (ii) how the presence or absence of ESG practices occurs in the Perus Neighborhood Plan and how they may represent contributions to the plan;

(iii) which aspects of *Buen Vivir* are present or absent in the Perus Neighborhood Plan and how Buen Vivir may represent contributions to the plan.

This research procedure provided the basis for the analyses and discussions presented in the following sections.

4 ANALYSIS AND DISCUSSION

Perus is a neighborhood in the city of São Paulo characterized by its physical and territorial isolation from the surrounding urban fabric. This isolation results from the presence of major highways and the barrier created by São Paulo Metropolitan Train Company - *Companhia Paulista de Trens Metropolitanos (CPTM)* Line 7–Ruby, which has been designated as a heritage site by the Council for the Defense of Historical, Archaeological, Artistic, and Tourist Heritage - *Conselho de Defesa do Patrimônio Histórico, Arqueológico, Artístico e Turístico do Estado de São Paulo (CONDEPHAAT)* (Prefeitura Municipal de São Paulo, 2011). Urbanization began in 1897 with the construction of the railway station and the Perus–Pirapora Railway, which has also been designated as a heritage site (Briones, 2020). The local economy was historically shaped by mineral extraction, particularly through the Perus Portland Cement Factory, which acquired the Cajamar mines and the railway in 1925. This factory, closed in 1985 due to popular pressure, left as its legacy the struggle for quality of life and, today, inspires the Movement for the Reappropriation of the Factory (*Movimento pela Reapropriação da Fábrica*), which seeks to transform the site into a museum and cultural center (Bortoto & Bezerra, 2019).

With the closure of the factory, Perus became a commuter neighborhood. In 2017, there was one job for every four economically active individuals, with 60% being self-employed, 20% working from home, and 36% having no fixed business address (Governo do Estado de São Paulo, 2017). The Neighborhood Plan adopted two perspectives. The first established guidelines for the entire district, addressing mobility, health, economic development, urban centralities, and environmental management. The second focused on the Environmental Housing Units - *Unidades Ambientais de Moradia (UAMs)*, which were established based on residents' aspirations to preserve neighborhood tranquility and ensure safety, particularly for vulnerable populations (Prefeitura Municipal de São Paulo, 2011).

The ten UAMs were defined based on the streets with the highest traffic volumes, seeking to preserve good neighborly relations, meeting places, and safe access to schools and health care facilities. Community facilities and infrastructure deficiencies were mapped

(Prefeitura Municipal de São Paulo, 2011). The UAM concept recognizes the residential environment as a place for physical and emotional recovery after work. The units are defined as “islands of tranquility,” where only local traffic is permitted (Campos, 2003, p. 23).

By comprehensively addressing local issues, the Plan provides residents with a more complete understanding of reality, facilitating the prioritization of demands and the monitoring of planning implementation, thereby enabling greater control over their territory (Salgado & Salgado, 2011). Among the proposals for the district were the construction of a 250-bed general hospital and the use of its strategic location to establish a metropolitan logistics center, together with a ring road and the revitalization of the road network (Salgado & Salgado, 2012).

The district's tourism potential was also identified, taking advantage of the landscapes of the Cantareira Mountain Range, Jaraguá Peak, and the remnants of Atlantic Forest vegetation. The revitalization of the Perus-Pirapora railway and the transformation of the cement factory into a cultural center were proposed and recognized as fundamental measures for enhancing the neighborhood's value as a tourist destination (Salgado & Salgado, 2012).

To enhance environmental quality, the Plan proposed the creation of a Linear Park aimed at restoring the floodplains of the Perus Stream (*Córrego Perus*) and Areião Stream (*Córrego Areião*), as well as the establishment of a cultural, sports, and leisure complex designed as an Olympic-style center (Salgado & Salgado, 2011). In view of the area's geological problems, such as flooding and erosion, urgent interventions were recommended (Prefeitura Municipal de São Paulo, 2011). Economic and environmental constraints include the absence of sanitary sewage services for the Perus and Anhanguera watershed and the inadequate collection of solid waste, whose qualified management through selective collection by local cooperatives could generate employment and income (Prefeitura Municipal de São Paulo, 2011).

Regarding environmental planning, the Plan proposed the improvement of green infrastructure through the creation of public squares, urban tree planting, and safe routes, enabling children and older adults to access public facilities (Prefeitura Municipal de São Paulo, 2011). Regarding social aspects, the need for educational facilities, cultural centers, sports and leisure areas for after-school activities, and Basic Health Units *Unidades Básicas de Saúde (UBSs)* in each UAM was assessed, with specific areas designated according to

Area Reservation Zones *Zonas de Reserva de Área* (ZERs) (Prefeitura Municipal de São Paulo, 2011).

Each UAM underwent a diagnosis of infrastructure deficiencies, including paving, sidewalks, public lighting, waste bins, and micro-drainage systems, as well as the identification of areas of social interest for housing development (Salgado & Salgado, 2011). The Plan was based on the premise that the UAMs should have complete infrastructure, supported by a detailed survey using data from utility companies and information collected from the population through the participatory process (Salgado & Salgado, 2011).

The Neighborhood Plan proposes the prerogative of modifying the city's zoning regulations, allowing residents to define the type of neighborhood they wish to have, thereby avoiding the negative impacts of the real estate market and gentrification, which displaces long-term residents due to rising land prices. The cost of each proposal was estimated for both the Base Year (*Ano Base*) and the Target Year *(Ano Meta*), based on the Municipality's official values, including the resulting annual operating costs (Prefeitura Municipal de São Paulo, 2011).

Although technically well-structured and the result of broad public and political participation, the Perus Neighborhood Plan has not yet achieved practical success. Therefore, this study seeks to determine whether the Plan has effectively provided, or may eventually provide, the constituent elements of Integral Quality of Life, which articulates living, feeling, thinking, speaking, and acting, thereby constituting practical and holistic wisdom (Guerrero Arias, 2018; Rodríguez Salazar, 2016).

The Plan adopted a participatory and democratic methodology aimed at promoting community belonging through the creation of the UAMs, territories recognized and experienced on a daily basis by the local population. This process included public consultations, assemblies, the recovery of local history through interviews with long-term residents, and encouragement for the creation of intercultural spaces. According to Salgado & Salgado (2012), this process fostered the affirmation of citizenship and a sense of shared ownership.

This sense of belonging is directly connected to the Social component of ESG, which prioritizes justice, inclusion, and healthy communities, as well as to the Governance pillar, which presupposes integrity and participation in decision-making processes (Martins *et al.*, 2024). To consolidate these principles, the establishment of local committees to monitor and

implement the Plan's proposals is recommended, composed of trained residents and representatives of the public administration.

Other fundamental aspects of Integral Quality of Life, such as health, safety, freedom, and socialization, were also addressed. For example, the Plan proposes adapting the healthcare network to the Family Health Program *(Programa Saúde da Família),* constructing a general hospital, strategically locating healthcare facilities, and ensuring local access to education for children, with a focus on urban safety.

Prioritizing well-being (Campos, 2003), the Perus Neighborhood Plan includes infrastructure proposals such as drainage, basic sanitation, public lighting, safe mobility, and waste collection and recycling, aligned with the Sustainable Development Goals —SDGs and the social criteria of ESG.

In addition, the Plan proposes the creation of integrated leisure, cultural, and sports centers designed for all age groups, with special attention to after-school activities. Nevertheless, these proposals require revision in light of the new full-time education guidelines.

Although spirituality is not directly addressed in the Plan, it may be reflected in the appreciation of nature and the recognition of the religious diversity already present in the neighborhood. Accordingly, the Plan could incorporate provisions for interfaith spaces within reurbanization processes, based on the aspirations of the local population.

Perus has a rich cultural, social, and environmental history associated with the labor struggles of the Queixadas, the resistance during the Military Dictatorship, and environmental activism. The Plan proposes the creation of an interconnected system of green, cultural, and historical areas involving Anhanguera Park, the Bandeirantes Landfill, the Perus Stream, the cement factory, and the listed railway line. Neverthless, it fails to include the Dom Bosco Cemetery, a historical site of political repression, which should be incorporated into the memorial and tourism circuit, thereby strengthening the appreciation of democracy.

The economic dimension, an essential element for food security, freedom, and socialization, was addressed in a limited manner. The Plan proposes the creation of logistics centers and the redevelopment of commercial and industrial areas, focusing on the generation of local employment. However, these measures are insufficient to structurally change the reality of Perus as a commuter neighborhood.

It is at this point that the concept of Buen Vivir can offer robust alternatives. It proposes a community-based economic model inspired by the Andean experience, founded on

belonging, reciprocity, social justice, and the appreciation of life in its entirety. The establishment of local governance systems, composed of committees of trained residents, may ensure the monitoring of budget execution and the participatory management of projects. This economic model proposes replacing the logic of a competitive market with a market system that is harmonious with life, guided by solidarity, cooperation, and justice. It integrates economic agents whose primary function is to protect life, generate opportunities, and promote fair exchange, grounded in Transparency, Ethics, Sustainability, and Responsibility (Silva, 2023). It is a form of organization that prioritizes human beings, solidarity, and sustainability, as opposed to profit and capital accumulation. Public policies should strengthen this model through financial incentives, institutional support, and the establishment of local solidarity-based financial systems (Herrera, 2021).

The implementation of community banks and local social currencies, for example, would strengthen local commerce and generate income in a decentralized manner, thereby promoting sustainable territorial development. The successful experience of Banco Palmas in Fortaleza demonstrates the viability of this model, which has already been replicated in more than 500 locations throughout Brazil.

Despite challenges such as the lack of access to credit, excessive bureaucracy, weak governance, and limited public awareness, progress has been made toward the regulation of the Solidarity Economy in Brazil. The creation of the PNES and the SINAES may provide the institutional framework for this economic alternative based on ESG principles and the values of Buen Vivir.

5 FINAL CONSIDERATIONS

This study revealed that, although the Perus Neighborhood Plan adopted a participatory and democratic methodology centered on valuing local history, the creation of the UAMs, and the promotion of intercultural spaces, its practical effects have been limited. This highlights the need for a more robust governance model, with the active and continuous participation of the community, public administrators, and specialists. Therefore, the following actions are proposed to improve the Perus Neighborhood Plan:

a) Establishment of a community-based territorial governance system: It is proposed that a network of residents' committees be established, with specific training in governance and community management. These committees should be responsible for monitoring

budget execution, prioritizing projects, monitoring quality-of-life indicators, and maintaining dialogue with public authorities.

b) Strengthening the local economic dimension based on the solidarity economy: It is recommended to foster community-based enterprises, cooperatives, social currencies, community banks, and local production and consumption networks, following the Ecuadorian model of the Social and Solidarity Economy.

c) Promotion of food security and income generation: It is essential to articulate public policies that encourage urban agriculture, community gardens, and access to healthy food. In addition, technical training programs, support for local entrepreneurship, and solidarity-oriented microcredit policies should be provided.

d) Review and participatory resumption of the original Plan guidelines: It is recommended that the guidelines related to infrastructure, health, education, and urban mobility be revisited with the direct participation of the population. The UAMs, as territories of planning that are responsive to everyday life, should be strengthened as spaces for decision-making.

e) Education for **Buen Vivir** and civic literacy: Educational programs should be developed to enhance the social, political, and environmental literacy of residents, strengthening their participation in local committees and enabling them to understand the Plan and its mechanisms (see solidarity economy) as instruments for collective transformation.

Although innovative in its participatory conception, the Perus Neighborhood Plan lacks a governance structure capable of ensuring its implementation and continuity over time. By integrating the principles of Buen Vivir and ESG values, it is possible to build a model of community development that is fairer, more sustainable, and more deeply rooted in local aspirations. Collaborative governance, combined with the strengthening of the local economy and community belonging, represents a promising pathway to ensuring Integral Quality of Life in Perus.

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